

# THE TRUE GITA POCKET

## **GOOD NEWS FROM THE HIGHEST ON HIGH, THE UNLIMITED FATHER**

The task of the establishment of the kingdom of Ram will soon be accomplished according to the shrimat of the Supreme Father Supreme Soul Shiva by the 108 victorious children, through their own body, mind and wealth, without seeking alms or donation from anyone; these children are going to be revealed in the near future. How is the Golden Age - the righteous new world of the Confluence Age Brahmin deities who become Shri Narayan from a man and Shri Lakshmi from a woman - being established and how the great destruction of the present *tamopradhaan*<sup>1</sup> (Confluence Age) world (of Brahmins) is going to take place? Come and listen or understand these things with the help of the Divine (*Ishwariya*) great sentences (*mahaavaakya*) and the four principal pictures of the Trimurti, the Kalpa Tree, Lakshmi-Narayan etc., prepared through the divine visions. Now, most of the Brahmakumar-kumaris ask this question: if Shankar has a role, then why didn't Baba clearly mention in the murlis, the avyakt vanis (spoken through the mouth of Dadi Gulzar) that just as Brahma has a role in the corporeal form, Shankar will also have a role in practice. So, a clear answer to this is that Baba has said in the murlis: "For those who are going to become deities from real Brahmins, just a hint is enough." If it is said directly, then what will be the value of the examination? To recognize the Father is also an examination. This paper or examination of the recognition of the Father is the biggest examination. And the main subject of knowledge is the recognition of the Father. Without passing this examination, you can't become perfect in the journey of remembrance. So Baba has said many great sentences in the murlis for the recognition of the new role of the Supreme Soul. A few of those have been mentioned in this booklet and by reading them, you yourself can judge the new role of the Father:

In the end of the 15<sup>th</sup> page of the avyakt vani dated 17.11.94, BapDada has said about the Eastern zone (Bengal...) - "The *Eastern zone* is an extremely *lucky zone*. Why is it *lucky*? Because it is the land of actions of the father Brahma and the land of entrance [of the Father Shiva]." (Here, you get a clear hint about the ordinary body in which the Supreme Father Supreme Soul Shiva entered and performed the task). Similarly, in the beginning of pg.16 of the same avyakt vani, it has been said about the U.P. zone... "Acchaa, Delhi has a role in the [task of] establishment as well as U.P. has a special role in the [task of] establishment. So, they are especially fortunate souls." (In the year 1976, the year of the Father's revelation was celebrated. At that time the Supreme Father Shivbaba sowed the seed of knowledge in the seed form souls of the Ancient Deity Religion. The same souls are famous in the Brahmin family by the name of Advance Party (in the corporeal form).)

## **THE WONDERFUL PRACTICAL NEW ROLE OF TRIMURTI SHIVA (SHANKAR) IN FARRUKHABAD:**

- Why do you make the imperishable (corporeal) relationships perishable by saying 'Baba has left'? Only the role has changed (from Brahma into the form of Shankar). Just as you, you too change the place of service (in the physical form), don't you? So, Brahma *Baap* (Brahma and the Father) have also changed the place of service (in the physical form). The form and the service is the same. The role of the thousand-armed Brahma (in the corporeal form) is going on at present. That is why this form is praised and its memorials are made in the corporeal world. The arms cannot perform tasks without the Father. The arms are revealing the Father. They are doing this because the one, who makes them do it, is present. (A.V.18.01.78, beginning of pg.35)
- The Father also became subtle from corporeal. He will become incorporeal from subtle and then He will become corporeal again. (A.V.15.09.74, middle of pg.131)

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<sup>1</sup> Dominated by darkness or ignorance

## 1. SHIVA DOESN'T COME IN GULZAR MOHINI, ONLY BRAHMA COMES [IN HER]:

- ❖ Shivbaba would enter the body of a pure maiden (*kanyaa*) but this is not the rule. He is the Father, so how will He ride [the body of] a maiden (*kumaari*)? (Mu. 15.10.69, middle of pg.2)
- ❖ I enter the *number one* (lustful) thorn and make him into the *number one* flower. (Mu. 26.02.74, end of pg.2)
- ❖ The Father Himself explains, the one whom He has entered also listens. (Mu. 07.02.68, beginning of pg.1)
- ❖ 'Shiv'baba will certainly not sit and explain in big gatherings. (Mu.04.09.73, middle of pg.2)
- ❖ I don't enter deity Brahma, the dweller of the subtle world. (Mu.04.11.72, middle of pg.1)
- ❖ It isn't that you invoke Baba. No, you can't invoke Baba at all. Baba has to come on His own. (Mu.12.04.76, beginning of pg.1)
- ❖ He enters only the one who has the role [for this entrance] in the *drama* and he is named Brahma... If He enters someone else, he too will have to be named Brahma. (Mu.19.03.78, end of the middle part of pg.2) **(Gulzar Mohini was certainly not named Brahma)**
- ❖ The *service* that takes place for a short time through the messengers is not called murli. That murli doesn't have the magical power (of transformation). Only BapDada's murli has magical power. That is why all the murlis that were narrated have to be revised. (A.V.21.01.69, end of pg.20)
- ❖ No one comes to know when I come because I am incognito. You children are also incognito. [...] It is not known when I entered, when I took a seat in the chariot. (Mu. 26.01. 68, beginning of pg.1) **(We come to know of the entrance [of Brahma's soul] in Dadi Gulzar.)**

## 2. ALL ACHIEVEMENTS ARE MADE JUST THROUGH THE FACE TO FACE SUSTENANCE OF THE CORPOREAL ONE:

- ❖ God is certainly incorporeal. You should *love* Him in the corporeal form, shouldn't you? How will you *love* the Incorporeal One? (Mu.01.01.72, beginning of pg.1)
- ❖ Shiva is the incorporeal Father. Prajapita Brahma is the corporeal father. Now you are taking the inheritance **(of Heaven)** from the incorporeal Father through the corporeal one. (Mu.15.01.67, end of pg.3)
- ❖ The Unlimited Father is incorporeal. Until He comes in the corporeal one, how will you receive the inheritance **(of heaven)** of the Father? So, **(even now)** Shivbaba adopts [children] through Prajapita Brahma, **(makes them into PBK's and) gives them the inheritance (of heaven)**. (Mu.28.01.90, beginning of pg.2)
- ❖ If yoga and knowledge were to be taught through inspiration, then the Father says: why would I come to this dirty world? Inspiration, blessings are the words **(of the bodily gurus)** of the path of *bhakti* (devotion). (Mu.08.08.76, end of pg.3)
- ❖ Celebrate this *Shivraatri*<sup>2</sup> as the *Shivraatri* of revelation. Let everybody's *attention* be drawn [with the thought:] who are they and with whom do they form the relationship? Let everybody experience: whatever we need, it can be obtained from here itself. It is here that the key to the mine of all kinds of happiness will be found. (A.V.03.02.79, end of pg.266, beginning of pg.267)
- ❖ You, the elevated souls take the Father's shrimat being face to face with Him, not through inspiration or insight (*touching*). You are *mukhvanshaavali*<sup>3</sup>; you listen directly from [the Father's] mouth. (A.V.24.05.77, beginning of pg.170)
- ❖ The Father's promise to the Brahmin children: 'we will go together, die together and live together, meaning we will complete the roles **(while being alive)**'. [...] can He break it in between **(in 1969)**? Can the foundation that has been made the instrument in the task of the establishment **(of the capital)** be removed in between? (A.V.30.06.74, end of pg.84)

<sup>2</sup> Lit. the night of Shiva; name of a festival in honour of Shiva

<sup>3</sup> Born from the mouth, meaning the knowledge

- ❖ Here (**in the Confluence Age**), the Father says: you can always play with Me in whichever form you wish. You can play with Me considering yourself a friend, a brother. You can play with Me considering yourself to be a child as well as considering Me to be a child. You will definitely never find such an indestructible (**living**) toy that will neither break nor be destroyed and you won't have to spend money either. (**Brahma or Dadi Gulzar aren't included in this category**) (A.V.07.01.80, end of pg.182)
- ❖ Until the body of these ones exist, I will continue to give the *knowledge*. The kingdom (**of Lakshmi and Narayan**) will be established, then the destruction will begin and I will depart. (Mu.01.12.73, beginning of pg.3)
- ❖ The Father comes in this Confluence Age, lives in these ones (**Prajapita+Brahma**) for 50-60 years and transforms them (**into Narayan from ordinary man**). (Mu. 26.11.72, beginning of pg.3)
- ❖ This is the chariot of Shivbaba, the one who transforms the whole *world* into *heaven*, isn't it? (**Who? Shiv-Shankar**) (Mu.11.01.75, middle of pg.3)
- ❖ To see both the Fathers (**Shiva+Prajapita=Shankar**) with the (these) corporeal eyes, to eat and drink with Him, to move, talk, listen, to experience all the acts and to see the one who has no picture (*vicitr*<sup>4</sup>) in the picture (**Shankar**), this is the elevated fortune of the Brahmin life. (**This fortune isn't the hereditary right of only the great warriors (mahaarathi) like the didi, dadi and dadas. Every Brahmin has this right.**) (A.V.03.05.84, end of pg.287)
- ❖ When the Father comes, the great personalities become great fools. ...The ones who can't recognize the Father Himself are great fools, aren't they? In this way, they celebrate the memorial of this great foolishness committed a *kalpa* (cycle) ago (**in the shooting of the Confluence Age itself**). They do everything the wrong way. The Father says: Recognize Me. They say: The Father doesn't exist (**in the corporeal form**) at all. So, they are wrong, aren't they? You say: The Father has come. They say: It is absolutely impossible! ... In a way, you have extended (**service**) a lot, but the essence is the memorial of the auspicious meeting of the Father and the children. (A.V.21.03.81, pg.79-end of 80)
- ❖ Do you find the Father face to face and the inheritance now or in the future? Is it the best *stage* now or will it be in the future? It is the best now, isn't it? (A.V. 12.01.77, middle of pg.12)
- ❖ The greatest achievement of the Confluence Age is that the Father Himself meets [us] in a corporeal form. The Supreme Soul Himself comes in the corporeal form, in the form of a human being to meet [us]. This fruit includes all the other fruits (**achievements**). (A.V.31.05.77, middle of pg.202)
- ❖ Here, you listen face to face. There is a great joy in [listening] face to face. This is why the tape recorders have also come up now. Later, for the same (**experience of being face to face**) the televisions will also come up. (Mu.06.08.64, middle of pg.3)
- ❖ One day *television* will also emerge but not everyone will be able to see it. They will see Baba narrating the murlis; they will also hear the voice. (Mu.23.08.73, beginning of pg.3)
- ❖ *Television* will also emerge. You will be able to watch it sitting anywhere: this is Brahma, Shivbaba has come in him, Shivbaba narrates the murli. This will also be seen in the future. (murli of the year 65) (Mu.26.06.70, end of pg.3)
- ❖ To listen [to the murli] face to face is *number one*. To listen with the help of the tape recorder is *number two* and reading the murli is *number three*. (Mu.27.01.73, end of pg.3)
- ❖ Just as you saw the play of the corporeal one in the beginning, it will happen the same way in the end too. ... Thus, the children will see the Father who has come in the corporeal form and surely experience [the play]. (A.V.18.01.82, beginning of pg.256)
- ❖ Since He is the *Father*, He should definitely meet [the children]. How can He be the *Father* if He is just called a *father*, but never meets [the children]? He meets all the (**500 crore i.e. 5 billion**) souls of the entire world. He fulfills all the wishes and desires of all the children. (Mu.08.07.74, middle of pg.1)

<sup>4</sup> *Vicitr* – this word has two meanings – 1.The one who has no picture, 2.The one who has an extraordinary picture. Prefix *vi* means “opposite” and “special”.

### **3. FROM THE YEAR 1969 ITSELF THE PRACTICAL CORPOREAL ROLE OF BAPDADA IS STILL GOING ON:**

- ❖ Just giving the message is the *service* done at a slow pace like that of an ant (*chiintimaarg*). This (to give the introduction of the corporeal father) is the *service* done at a flying speed like that of a bird (*vihangmaarg*). Spread this voice in the world about how BapDada is performing his task secretly (**in practice**). Bring them into this (**corporeal**) affectionate relationship. (A.V.28.11.69, middle of pg.150)
- ❖ There is support in the *vyakt* (**corporeal**) form even now. Just like there was the support of the physical (*saakaar*) body (**the first personality Brahma**), who became an instrument before (**the year 70**) as well, similarly, even now there is a support in the corporeal form (**the second personality Shankar with a subtle stage**), who has become an instrument in the *drama*. Earlier also, he was an instrument and even now he is an instrument. This corporeal support of the entire (**advance**) family is very elevated. He is with us in the subtle form (in Dadi Gulzar) anyway. ... Love for the corporeal one means love for the entire family. (In the Advance Party) the corporeal one is not alone. [There is] Prajapita Brahma, so the entire family is with him [too]. (A.V.18.01.70, end of pg.166)
- ❖ If both, the Incorporeal one and the corporeal one always stay together (**in the Confluence Age**), then **because of being together, (in future), whatever thought he creates, first he will definitely verify it with Him.** (A.V.14.06.72, end of pg.306)
- ❖ Don't worry! In order to take a challenge BapDada, the *backbone* will surely be revealed through some corporeal body (*vyakt tan*) on time and he is being revealed even now. (A.V.16.01.75, beginning of pg.16)
- ❖ The Father comes face to face, but because of being carefree, the children do not see [Him] even after seeing [and] do not listen to [Him] even after listening. You should not play like this now. (A.V.06.09.75, end of pg.96)
- ❖ Today, especially for the foreigners, BapDada also has become a foreigner. [...] To see such a forthcoming *group* and to meet them in the corporeal form, the incorporeal (**Shiva**) and the subtle (**Brahma**) also had to take the support of the corporeal form (**Shankar**). (A.V.02.08.75, end of the pg.73)
- ❖ In the subtle form (**stage**), Brahma and the Father (**Shankar**) are now playing the role of being more cooperative in service day and night as compared to that in the corporeal form. (A.V.07.10.75, beginning of pg.159)
- ❖ This year, something new will certainly happen. It is the *plan* (**of the Father's revelation**) made for the year 1976. Someone has to become the instrument, however, it has to happen according to the *drama*. **The one who becomes the instrument, he becomes famous in the entire Brahmin clan.** This is also a *prize*. (**Who took this prize?**) (A.V.31.10.75, end of pg.255)
- ❖ In the Confluence Age, the Father who changes the line of fate is playing the role face to face (in the corporeal form). (A.V.09.09.75, middle of pg.99)
- ❖ The role of the (**corporeal**) form of the thousand-armed Brahma is going on at present. That is why this form is praised and its memorials are made in the corporeal world. The arms cannot perform tasks without the Father. The arms are revealing the Father. They are doing this because the one who makes them do it is present. (A.V.18.01.78, middle of pg.35)
- ❖ All the temporary (short time) supports of all the souls of the world will be destroyed and you will experience the support of the One Father. ... All the temporary means in the form of *saadhanaa* (spiritual practices) will be destroyed and with the help of just one real means, the Raja yoga, the Father will be revealed amongst everyone. The Father of the world will be clearly seen in the world. The soul of every religion will say just one slogan: Our Father is not the Father of the Hindus or the Muslims, He is the Father of everyone. (A.V.28.12.78, middle of pg.161)
- ❖ The *last bomb* is the Supreme Soul *bomb* of the Father's revelation. Whoever sees, whoever listens to after coming in contact (**of the Father directly**), these words should come out from them: The Father has come. The task of the *direct Almighty Authority* is going on. ... The last *powerful* bomb of the revelation of the

Supreme Soul hasn't been bombed yet. ... The teacher is the *direct Almighty (Authority)*. **The Sun of Knowledge has risen in the corporeal world.** This (fact) is a secret yet. ... Through this last *bomb* ... the Father will be revealed amongst each (Brahmin). **The Father of the world will be clearly seen in (the Confluence Age) world.** (A.V.28.12.78, beginning of pg.159, middle of pg.161)

- ❖ There is the corporeal form in *return* for the love in a corporeal form. (A.V.18.01.79, end of pg.229)
- ❖ Just as *avyakt*<sup>5</sup> father Brahma is giving the sustenance of the **corporeal** form, he is making you experience the sustenance of the corporeal form (**where?**), similarly, experience the subtle angelic form while being in the corporeal form (*vyakt ruup*). (A.V.13.03.81, beginning of pg.43)
- ❖ You can have the line of eternal fate drawn by the Creator (*vidhaataa*) because both the Fathers (Shiva+Prajapita), the fortune makers are present (in front of the eyes) at this time for the children. (A.V.14.10.81, end of pg.55)
- ❖ BapDada is always with you in the Confluence Age because it is now that the Father is present in front (**in front of the eyes**) of the children. (A.V.10.01.82, end of pg.232)
- ❖ **It has to become clear now who** and in which part of India there is **the instrument to give the spiritual light.** Now everyone has this internal quest: there are many souls in India who are called spiritual souls, **after all, who is a religious soul and who is the Supreme Soul among them?** Is it this one, is it this one? They are busy in this very thought. 'It is this one' they haven't been able to arrive at this very conclusion yet. (A.V.28.12.82, end of pg.15)
- ❖ Just as you saw the play of the corporeal one in the beginning, it will happen the same way in the end too. The only *addition* now is that you will have the vision of the *Shivashakti*<sup>6</sup> form. Still, Brahma is the **corporeal father**, isn't he? So the children who have come in the corporeal form will definitely see the Father and experience [His presence]. (A.V.18.01.82, beginning of pg.256)
- ❖ You remember, don't you? Just like in the corporeal form, He used to entertain and feed every *group* with His own hands with special love, the same *sanskaar*<sup>7</sup> of (**the corporeal**) love is going on in a *practical* way even now. (A.V.06.01.83, middle of pg.32)
- ❖ **Whether it is in dreams, through a look for a second or through the voice of revelation all around, the souls of the entire world will certainly have this revelation: the hero actors (Lakshmi-Narayan) of this drama have been revealed on the stage.** The stars of the earth have been revealed on the earth. **Everyone will be very happy to find their respective favourite deities (ishta dev). They will find a support.** (A.V.20.02.86, middle of pg.200)

#### **4. THE WONDERFUL PRACTICAL ROLE OF TRIMURTI SHIVA IS CERTAINLY GOING ON THROUGH (THE FORTUNATE CHARIOT) SHANKAR:**

##### **(A) Shankar certainly exists:**

- The destruction has to take place through Shankar. (**By attaining a subtle stage while being in the corporeal form**) he is also performing his duty. **Definitely, Shankar also exists, that is why people have visions [of him].** (Mu.26.02.73, end of pg.1)
- Shankar's role will certainly be **played** in practice. (A.V.09.10.71, end of pg.194)
- The Father has explained: Shankar doesn't have much of a role to play. He is *next to Shiva*. (**The one, who becomes the emperor of the world through the power of yoga, doesn't play the role directly through the karmendriyaan**<sup>8</sup>. **He does the best service through the mind.**) (Mu.08.03.76, middle of pg.2)
- There is *one* God and He has just *one* child. It is said Trimurti Brahma. **Who is the eldest** among the deities (*devi-devtaayein*)? **Shankar is called Mahadev.** (Mu.10.02.72, middle of pg.4)

<sup>5</sup> Subtle, the one who is not visible

<sup>6</sup> Consort of Shiva

<sup>7</sup> A trait remaining in the soul as the result of deeds performed

<sup>8</sup> Parts of the body used to perform actions

- Even Vishnu and Shankar can have bodily ego. **(So, they are bodily beings, aren't they?)** (Mu.07.04.72, middle of pg.1)
- Kumarka! Tell Me, how many children does Shivbaba have? ... I say, Shivbaba has two children because Brahma becomes Vishnu. The one who was left is Shankar. Hence, there are two, aren't there? **Why do you leave out Shankar?** (Mu.14.05.72, end of pg.2)
- What does Shankar do? His role **(of drinking poison)** is so wonderful that you cannot believe it. (Mu.14.05.70, beginning of pg.2)
- Many people ask: What is the role of Shankar? How does he bring about destruction through inspiration? Tell [them]: He is famous **(as the one who drinks poison)**. There are pictures as well. So, this **(picture)** is explained. Actually, you don't have any *connection* with these things. **(Because you shouldn't follow Shankar.)** (Mu.23.03.78, beginning of pg.3)
- In reality, Shankar doesn't have much of a role to play. Destruction certainly has to take place. The Father brings about destruction through the one who is not affected by any sin. **(His remembrance is so powerful.)** (Mu.29.04.70, middle of pg.1)

**(B) (Trimurti) Shiva enters (the fortunate permanent chariot of) Shankar:**

- Shankar is also a deity. But they have combined Shiva-Shankar. Now the Father says, we (Shiva+Brahma) have entered this one (these ones) (Prajapita+Brahma). So you say 'BapDada' but they say Shiva-Shankar. They will not say Shankar-Shiva. **(Because Shiva is greater.)** (Mu.11.02.75, beginning of pg.2)
- Hadn't Shankar existed, they wouldn't have combined us (Shivbaba) **(Shiva+Brahma)** with Shankar either. The picture **(of Shankar)** has been made, so, they have combined Me **(the three eyed Shiva and Brahma, the Moon of knowledge)** too with Shankar. They say, Shiva-Shankar Mahadev, so Mahadev becomes greater. (Hadn't they combined him [with Shiva], he would have been just an ordinary deity.) (Mu.26.06.70, end of pg.2)
- The picture of Shiva is shown in **(the Amarnath cave<sup>9</sup>)**. *Acchaa*, in whom is Shiva sitting? Shiva and Shankar are shown **(outside)**. Shiva sat in Shankar and narrated a story, this is the account. (Mu.06.10.76, beginning of pg.3)
- Shiva entered Shankar. That is why they combine Shiva-Shankar. (Mu.16.02.73, end of the middle part of pg.2)
- This one (Shankar) is Shivbaba's chariot, isn't he? He is the one who makes the entire *world* into *heaven*. (Mu.11.01.75, middle of pg.3)
- If you ask Shankar - you cannot ask him - suppose you [attain the subtle stage and] ask him in the subtle world, then he will say: this subtle body belongs to me. Shivbaba says: It doesn't belong to Me. I have taken this **(chariot)** on loan **(from Brahma)**. (Mu.16.04.71, beginning of pg.1)
- He **(Shankar)** is a lucky chariot, isn't he? He himself becomes the master of the world **(Vishwanath<sup>10</sup> / Vishwapitaa<sup>11</sup>)**. So, he is Bhagirath<sup>12</sup>, isn't he? You should understand the meaning of everything, shouldn't you? (Mu.26.09.70, middle of pg.1)
- He comes in this fortunate chariot every cycle (*kalpa*). It is you who know this. He is the same **(the only chariot of the Confluence Age)** who is called Shyam-Sundar<sup>13</sup>. **(It is not that he is Shyam (dark) now and he will be Sundar (beautiful) in the Golden Age. There aren't two separate chariots with the name Shyam and Sundar.)** (Mu.25.05.70, end of the middle part of pg.3)

<sup>9</sup> A pilgrimage place of Hindus in Jammu & Kashmir, North India

<sup>10</sup> The controller of the world

<sup>11</sup> The father of the world

<sup>12</sup> Baba gives the unlimited meaning of this word as 'the fortunate chariot' (*bhaagyashaali rath*)'

<sup>13</sup> Dark-beautiful

- The whole world (of five billion souls) is benefited. This is the fortunate chariot. What a great **(unlimited)** *service* takes place through him! (Mu.17.02.75, end of pg.3)
- He is called the fortunate chariot. The Father sits in him and makes you children like diamonds (Lakshmi-Narayan, who play the role of hero and heroine). (Mu.11.06.69, beginning of the middle part of pg.4)
- Brahma is His fortunate chariot. The Father gives the inheritance **(of heaven)** through that very chariot. Brahma is not the giver of the inheritance, in fact, he is the taker. (Mu.16.01.75, beginning of pg.1)
- Shivbaba Himself is called *Rudra*. The flame of destruction appeared from the *Rudra gyaan yagya*<sup>14</sup>, so, *Rudra* is God, isn't He? (Mu.26.01.75, beginning of pg.2)

**(C) In the picture of the Trimurti, the real original pictures of the memorial of the practical roles of all the three personalities should be made:-**

- The pictures of the Trimurti etc. aren't real. (Mu.30.01.68, end of pg.1)
- The picture of the Trimurti Shiva contains the entire *knowledge*, only the **(practical, real)** picture of Shiva, the Giver of *knowledge* is not there in the picture of the Trimurti. There is the picture of the taker of *knowledge* **(Brahma)**. (Mu.23.01.75, beginning of the middle part of pg.2)
- Now *Shiva jayanti*<sup>15</sup> is arriving. You should make the picture of Trimurti Shiva. Why not make the *accurate* [picture] of the Trimurti - Brahma, Vishnu and Shankar? **(But it is possible only when the roles are revealed, isn't it?)** (Mu.19.01.75, beginning of the middle part of pg.3)
- You write the words *Trimurti Shiva Jayanti*, but at this time (before 1976), the three personalities are certainly not present. You will say, Shivbaba creates the world through Brahma, so certainly, Brahma should also be in the corporeal form, shouldn't he? As for the rest, where are Vishnu and Shankar at this time, so that you say, Trimurti? These are the topics to be really understood. (Mu.18.02.76, end of pg.1)
- Brahma, Vishnu or Shiva will certainly not perform the **(cruel task of)** destruction. Destruction through Shankar is famous. **Hence, the picture of the Trimurti is the main.** (Mu.29.11.77, end of pg.1)
- They also make the picture of the Trimurti in India, but the picture of Shiva has been removed from it. Just like the human beings are beheaded, the head of Shiva **(in the form of Shankar, who thinks)** has been cut off in the Trimurti. (Mu.26.06.71, end of pg.2)
- They show the [picture of] the Trimurti as well, but they have removed Shiva. They have destroyed Him. They have put Him in (the ones with) lump of soil and wall (like intellect) and they have hidden His corpse. (Mu.10.09.73, middle of pg.1)

**5. THE REVELATION OF THE FATHER IN THE SCRIPTURE FAMED KAMPILYA TOWN i.e. KAMPILA ESTABLISHED BY SAINT KAPIL NEAR FARRUKHABAD, U.P., WHICH IS A MEMORIAL OF THE LAND OF BIRTH AND THE LAND OF RELIGIOUS ACTIONS OF VISHWANATH SHANKAR:-**

- ❖ The (Supreme Soul) Father says: I too, come in the country of Magadh **(the land between the Ganges and the Yamuna)**. (Mu.17.08.71, end of pg.2)
- ❖ What is the specialty of U. P.? There are many pilgrimage places (like Mathura, Vrindavan, Ayodhya, Banaras etc.) **(as a memorial of the Father who takes us across)** and there are many rivers too. The Guru of the world (*Jagadguru*) is also at that very place. ... The gate of Hari<sup>16</sup> is a specialty of U.P. So, the gate of Hari means the gate to reach Hari (Krishna). ... (Pandavas means) the server guides (*panda*), who celebrate the meeting with the Father. They are the ones who bring [others] close to the Father. (A.V.17.04.84, end of pg.249)

<sup>14</sup> The *yagya* of the knowledge of *Rudra*

<sup>15</sup> The birthday of Shiva

<sup>16</sup> Haridwar (a pilgrimage place in U.P.)

- ❖ You take [others] on such a journey that they will become free from journeying for many births while those ones (in the path of *bhakti*) will keep journeying again and again. So you are the guides, who lead to the destination of liberation (*mukti*) and liberation in life (*jiivanmukti*) forever. You are not the ones who leave in between or make others wander. (A.V.15.04.81, beginning of pg.162)
- ❖ The purifier of the sinful (*patit-paavani*) of U.P. is famous; it means, U.P. has been shown as the place of service. So, someone like this will certainly emerge from U.P who becomes the instrument to serve many people. (A.V.01.11.81, middle of pg.105)
- ❖ There are many devotee souls also in U. P. So, *master*<sup>17</sup> God (**of U.P.**), now listen to the call of the devotees and give them the fruit of devotion quickly. He is giving it. (Who is the *master* God in U.P. and where is he giving [the fruit]?) But increase the *speed* further. [...] Set an example by making the *area* of service *no.1* in the map of the *Pandava Government*. Reveal the remaining hidden (108) heirs especially in this year. Whatever has been done till now (from the year 1976) is very good. Now, the souls all around should say: once more. They should clap [saying:] Wah! Wah! The people of U.P. will do this special task as well. (A.V.12.12.79, middle of pg.110)
- ❖ The land (of U.P.) is highly glorified. If people want to see the land of birth and acts of Krishna (Ram), they will certainly go to U.P. So, the residents of U.P. have [this] specialty. They are always full of the specialty of becoming pure and making others pure. Just as the Father is praised as the Purifier of the sinful, [...] the glory of the residents of U.P. is also equal to [that of] the Father. [...] Just like the physical river pulls people towards itself, doesn't it? The travellers are pulled (**without being called**) and go there. No matter how much difficulty they have to suffer, the attraction to become pure pulls them. So, the memorial of this task of purifying is in U.P. (A.V.05.10.87, middle of pg.71)
- ❖ Baba is the Master of the entire unlimited world [and] the Father of all the souls. The Father is called the Master. Towards Farrukhabad, they believe in (that) Master. A father himself is the master of a home. (**Brahmin**) children will just be called children. When they too grow up and give birth to (*alokik*) children, they become the masters (**of the world**). This secret is also to be understood. (Mu.02.05.69, end of pg.3)
- ❖ Just as they say in Farrukhabad: We remember that Master. But in reality, Lakshmi-Narayan become the masters of the world or the creation. The incorporeal Shivbaba certainly doesn't become the Master of the world. So they will have to be asked: Is that Master incorporeal or corporeal? The Incorporeal One certainly can't be the Master of the corporeal world. (Mu.14.01.73, end of pg.2)
- ❖ Only the Master will feel pity for all the children. There are many who believe in the Master of the creation, but who is He? What do we receive from Him? They know nothing about this. In Farrukhabad, they just believe in the Master. They think: that Master alone is everything for us. (Mu.22.02.78, beginning of pg.1)

### The village boy:-

- ❖ The most elevated Father comes to such a dirty village. (Mu.06.07.84, middle of pg.2, Mu.31.07.68, middle of pg.3)
- ❖ The Ocean of Knowledge likes to live in a hut. (Mu.16.09.73, beginning of the middle part of pg.1)
- ❖ I come in the gathering of monkeys. I never come in the gathering of deities. I don't come at all in the place where wealth is available, where 36 kinds of foods are available. I come to the place where children do not even get a *roti*, I take them on My lap and make them [My] children. I don't take the rich ones on My lap. (Mu.15.08.76, beginning of the middle part of pg.3)
- ❖ The Father (the saint Kapil, a resident of Kampila) is a great conqueror of attachment (*mohjiit*). There are so many (60-65 thousand) children, who have burnt to death on the pyre of lust. The Supreme Father Supreme Soul does come to bring the destruction of the old world through Shankar (saint Kapil). So, how will He have attachment? (Mu.01.05.71, middle of pg.1) (In the scriptures it has been mentioned that Kampila was the hide out of the Pandavas for a long time. There is also Saint Kapil's temple or ashram

<sup>17</sup> Here, it means the one who does in practice



there. It has been written that all the saints and sages performed *tapasyaa*<sup>18</sup> there. The Dilwara Temple, the memorial temple of the Jains is also there.)

## **6. A STRANGE UNIVERSITY:**

- ❖ To do the best and to become the highest is certainly the aim of life. (A.V.22.04.84, end of pg.264)
- ❖ This is a *wonderful* university. It looks like a house too, but the Father Himself is the True Teacher. It is a house as well as a university. That is why many people can't understand whether it is a house or a university. But it is a house as well as a university because the most elevated teaching (the knowledge of the beginning, middle and end of the world and Raja yoga) is taught [here]. (And we come to know about our roles in the 84 births.) "Here, this complete goal, (what are we going to become) is certainly achieved. Every individual becomes virtuous". (As virtuous as Lakshmi-Narayan.) (Here, the *master seed form children* (souls) learn directly from the Father and become the beads of the *Rudramaalaa*<sup>19</sup>.) (A.V.22.04.84, beginning of pg.265)

## **7. ADDITIONS AS WELL AS DELETIONS ARE BEING MADE BASED ON THE OPINION OF THE MIND IN THE MURLIS, MEANING THE GREAT SENTENCES NARRATED BY THE FATHER:**

- ❖ Additions or deletions are not made in the Gita, the Granth (Sahib) etc. that are published. They narrate the same (as it is). Here, additions are made. Deletions are also made. (Mu.04.07.72, beginning of pg.4)
- ❖ Baba has also said in a murli: "Diamonds, pearls and rubies do not reach My children at all. They are stolen away in between. Why? If they don't study, how will they become a prince (*nawab*)?" This is an example for it - **"He should enter the body of a pure maiden (*kanyaa*), but this is not the rule. He is the Father, so how will He ride [the body of] a maiden (*kumaari*)?" (Mu.15.10.69, middle of pg.2)** This murli was revised on 07.11.90 and printed with the following changes: - **"[The Father] came in a pure maiden. The Father sits [in that body] and explains."** Keeping this sentence, the remaining two sentences: **"...but this is not the rule. He is the Father, so how will He ride [the body of] a maiden?"** have been removed. In many murlis like this, the great sentences (*mahaavaakya*) related to the role of Shankar and the Advance party, have been removed. Why? Has this been done according to the shrimat or on the human opinions?
- ❖ The Unlimited Father is incorporeal. Until He comes in the corporeal form, how will we receive the Father's inheritance? So Shivbaba gives this inheritance through Prajapita Brahma. (Mu.31.01.70, end of pg.1)
- ❖ The incorporeal Father can't perform any task without the corporeal father. He cannot play the role. (Mu.05.02.76, beginning of pg.1)
- ❖ Baba, they send us the broken pieces of jewels. They cut it a lot. Our jewels are stolen away. Baba, we have the right: every jewel that comes out of the mouth [of the Father] should reach us. Only the ones who are fond of jewels will say this. They will be unique. (Mu.10.03.72, end of pg.2)
- ❖ Now they are disappointed, they are tired of the contractors, who [arrange to] celebrate the meeting with the Supreme Soul. They understand that the truth is something else. They are in the search of the destination of truth. (A.V.01.01.79, end of pg.164)
- ❖ The Father is the *backbone*, He is playing the role in an incognito way. We have to reveal the Father. We recognize the narrators but the One who creates [them] is incognito even now. So now, we have to reveal the Creator, meaning we have to wave the flag of victory. (A.V.05.02.79, middle of pg.273)
- ❖ We are such elevated souls that the Supreme Soul Himself has become [our] Father, Teacher and the True Guru (*Satguru*). Can anyone have a fortune greater than this? You would have never even thought of a fortune like this that you will find the Supreme Soul with all kinds of relationships. Even this impossible

<sup>18</sup> Intense meditation

<sup>19</sup> The rosary of *Rudra*

thing is becoming possible in the corporeal form. So, the fortune is so great! (A.V.03.12.79, beginning of pg.81)

## Om Shanti.

### MURLI/AVYAKT VANI POINTS

- Everyone does understand that ‘there is someone’, but ‘it is this one and it is this one alone’, this state of commotion hasn’t yet started. (A.V.05.12.84, end of pg.50)
- Wave the flag of ‘the Father has come’ [...] they have become orphans. You will certainly give them the introduction of the Father, won’t you? [...] But where is He? You will certainly give them the *address*, ‘He is here’, won’t you? (Mu.18.01.96, middle of pg.114)
- The one who becomes *number one* noble soul, he himself also becomes *number one* sinful soul later. They will have to do this very hard work, because they become the teachers who teach. So, they definitely have to work hard. (Mu.24.06.77, middle of pg.1)
- The children also understand that Shivbaba was born in Calcutta. They will say just this. It began from there itself. When [Baba] sat in front of someone, they used to go into a trance. This began from Calcutta. In a way, Shiva reincarnated in Calcutta. (Night class mu.02.04.72, middle of pg.1)
- The children have understood, He is the combination of the Bodiless One and the bodily being. You call Him Baba. This is a *wonderful* role, isn’t it? (Mu.09.03.89, middle of pg.1)

**Note:-** In many cities, town and villages in India and abroad, members of the spiritual family run the Gita temples and true schools of the Gita, where the Divine Knowledge and Raja yoga are taught. Their addresses can be found out from the spiritual families in various states all over India, given below.

**The Trimurti God Shiva says:** “Come and listen or understand the good news about how the unlimited Father, the Ocean of Knowledge, the One who purifies the sinful ones, the Giver of the true liberation, the Sermonizer of the Gita, God Shiva through Prajapita Brahmakumar-kumaris is once again transforming the completely vicious, corrupt, sinful Iron Age world (of Brahmins) into the completely free from vices, pure, righteous (divine) Golden Age world.” (Murli dated 25.10.66, middle of pg 1)

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